

The CHRISTIAN CENTURY

A Journal of Religion



Can the Preacher Be Saved?

By John R. Scotford

Practical Help for Stricken China

By Sherwood Eddy

Religious Educators at Toronto

By Ernest Thomas

Glimpses of the Southland

By Reinhold Niebuhr

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JUL 16 1930

The CHRISTIAN CENTURY

July 16, 1930

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The Office Notebook

When the book review contest was announced it was hoped that it might attract entries from a fairly large number of readers. But no such deluge of contributions as has swept into the literary editor's office was expected. However, the more the better. One word of advice may prove of value to intending contestants: Reviews of books that have already been reviewed in *The Christian Century* will stand a very small chance of winning a prize.

A friend in India, the Rev. C. A. Kalim, who has recently founded what he calls the Brotherhood of the Followers of Jesus the Christ, wonders whether there may be an American reader of *The Christian Century* who is willing to send him his copy of the paper after having read it. Mr. Kalim's address is Sudder Bazaar, Lahore Cantonment, India.

For some reason, space in this issue seems to have been entirely insufficient. Not only has it been necessary to postpone publication of the editorial commenting on Dr. Barton's article of last week, but the number of important news reports and vigorous articles that are in type and awaiting their chance to greet the public is unusually large.

One article that will be printed in the near future, and that will certainly arouse comment all around the world, has been written by a missionary who works in Japan and suggests that Buddhism and Christianity are coming closer and closer together. Would you think that there is any connection between Millikan or Einstein and Buddhism? Well, this article claims that there is.

When information is wanted concerning one of the following matters, here are good places to write: Church statistics; social questions; cooperative and federative movements; American church life in general—Federal council of churches, 105 East 22nd street, New York city.

Religious education—International council of religious education, 203 North Wabash avenue, Chicago; Religious Education association, 59 East Van Buren street, Chicago.

Missions—International Missionary council, 419 Fourth avenue, New York city.

Peace—National council for the prevention of war, 532 Seventeenth street, N. W., Washington, D. C.

Military training—Committee on militarism in education, Bible house, New York city.

Civil liberties—American Civil Liberties union, 100 Fifth avenue, New York city.

Contributors to This Issue

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The CHRISTIAN CENTURY

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EDITORIAL

THE senate is now in special session to ratify the London naval treaty. It is conceded that there is no extensive opposition to the bill. Despite the efforts of the jingo press, and rumors of coming opposition from the American legion, the man

Ratify the Naval Treaty Quickly!

on the street has become convinced that a treaty which so frightens the admirals in all the nations must be a pretty fair arrangement. When it comes to a showdown, only a handful of senators will vote against the bill. The only thing that can be accomplished by prolongation of the debate will be the further broadcasting of trouble-breeding suspicions and innuendoes against neighboring nations. It is to be hoped that the large senate majority in favor of ratification will not let this irresponsible international window-smashing go too far. Pass the ratification bill, and pass it quickly!

Compulsory Military Training Is Declared Optional

THE Associated press reports that petitions asking that military drill be made optional at the University of Iowa and Iowa state college have been presented to the state board of education. For a long while the advocates of compulsory military training argued that the federal law—the Morrill act of 1862 by which the land grant colleges were established and made the beneficiaries of federal aid—demanded that all colleges receiving the benefits of this act should make military training a compulsory course for their students. The Christian Century was, we believe, among the first to point out the fallacy of this reasoning and to show that the law requires only that such colleges shall not exclude military training from their curriculums, not that all students shall be compelled to include it in theirs. It is on the same basis as agriculture and the mechanic arts; it must be offered, but the student does not have to take it. These subjects are all compulsory for the college but not for the student. If any one of them is made compulsory for all

students, it is by act of the college, not by virtue of the law. Still the old illusion that land grant colleges are in danger of losing their federal aid if they do not make drill compulsory has been kept alive and reiterated whenever possible as a threat to those institutions which were being urged to make it optional. Mr. Mitchell, United States attorney general, has recently given a decision completely confirming the position which we have taken. Land grant schools, he says, need not make military drill compulsory. Henceforth, whoever says the contrary convicts himself of ignorance or bad faith.

Conan Doyle Explores The Great Mystery

SIR ARTHUR CONAN DOYLE has carried his researches into spiritualism into the only laboratory where researches in that field promise to be fruitful; he died last Monday. That he was the creator of Sherlock Holmes and—after Poe and one or two other rather remote predecessors—the inventor of the modern mystery story, was a fact in which he long ago ceased to take any pride. He wearied of his sleuth while the public still clamored for more stories about him; or more likely he wearied of the people who constantly mentioned Sherlock to him and never had anything interesting or fresh to say on the subject. But the enormous popularity of these ingenious tales brought him the financial means to pursue his deeper interest and gave him the fame that seemed to make his devotion to it significant. That interest, as all the world knows, was spiritualism. His family is even now awaiting the messages which he promised to send, and it will show extraordinary lack of enterprise on the part of the mediums if they do not get them. It was the death of his son during the world war and the subsequent communications which he believed that he received from him that effected Sir Arthur's conversion to spiritualism. From that time he devoted practically his entire time and much of his fortune to the propagation of that faith. While his

name will always recall the character that brought him his fame and fortune, one of his less known stories is worth remembering—"The Sign of the Four," the story of an agnostic who, traveling in Upper Egypt with a company of devout Christians, was captured by fanatical Mohammedans and threatened with death to compel him to abjure the faith which his captors assumed that he shared with his companions. He took the lead among them all in refusing to renounce Christianity. He didn't believe in it, but he was not going to allow anyone to compel him not to believe it. Whatever may be the merit or lack of merit in Sir Arthur's faith in a cult that was unpopular in his social and intellectual circle, he believed in it deeply and there was something noble in his courageous devotion to it.

Back to the Pension Scramble

DURING its closing hours the 72nd congress enacted a pension bill which will plague American politics for the next half century. Republican newspapers have tried to interpret the interposition of the President in the final stages of the bill's passage as a victory for the executive, and the reestablishment of Mr. Hoover's authority over congress. As a matter of fact, the victory which Mr. Hoover won in forcing the substitution of a bill paying lower pension rates for a bill paying higher pension rates was of purely temporary importance. So far as public policy is concerned, the bill which the President signed is as pernicious as the one which he vetoed. The important thing that has happened is not a matter of dollars and cents at all. It is the fact that the government has abandoned the policy of compensation for actual war disability which it adopted in 1917, and has gone back to the vicious general pension system which debauched American politics for two generations following the civil war. Men who served in the army at the time of the war without suffering a scratch, but who are now 25 per cent disabled—it may be for any cause whatever, and wholly caused by misfortunes met with as recently as last week—thus become eligible for support by the taxpayers. Congress has discovered another "old soldier vote," and as long as the present readers of this journal live the wooing and bribing of that vote will be one of the first interests of most politicians.

Dealing With Society's Maladjustments

NO better example of the religious use of an enlightened social conscience has appeared recently than the resolutions adopted by this year's Colorado Congregational conference. In this document, the Congregational ministers of that state prove themselves not content to speak on general issues such as are everywhere under discussion, but they have taken up three specific situations peculiar to Colorado, and

in each case have formulated an ethical issue of an inescapable nature. Thus, in a state where savage outbreaks have occurred in the penitentiary, there is a protest against the appointment of a militiaman with a bad record in industrial troubles as deputy warden, and a constructive program, involving the introduction of enlightened methods of penology, is outlined and demanded. In a state where, during the opening weeks of the present year, there were twice as many applications for divorce in the city of Denver as there were issuances of marriage licenses, one of the most sensible and complete marriage codes we have seen is proposed for adoption. And in a state where conditions within the important coal industry have become a national eyesore, generous recognition is given to the industrial policy of the Rocky Mountain Fuel company and the important production results achieved under it, and the people of the state are urged to buy their coal from that company and told how to go about doing it. This latter resolution represents a long advance step in the application of the social gospel. If church groups with standing like that of the Colorado Congregational association should begin to extend the list of recommendations to the products of other companies, there might soon be a furore that would make clear the gulf that exists between most industrial practice and the Christian ethic.

American Christians—How Many and How Much?

THE statistics of church membership and property in the United States, recently published by the Institute of social and religious research have received wide publicity and much comment. Of persons over 13 years old, there are still more church members than non-church members. The per cent, 55, has not changed in the last twenty years. The cities, with 58 per cent, are more religious than the rural communities, with 52. (Insert customary comments on decay of country church and effects of hard roads, automobiles and tenant farming.) There are 212 denominations. (But about 200 of them are either numerically negligible or are racial groups within the larger denominations.) About one-third of the church members, omitting children under 13, are Catholics; one-third are Methodists and Baptists; and one-third are everything else. The amount of capital invested in buildings used for worship runs into figures that were unfamiliar until we began to talk about war debts; it is \$3,800,000,000. The maintenance of local churches costs \$817,000,000. It appears, therefore, that the annual cost of operation of a church is a little more than 20 per cent of the cost of the plant. Part of that cost of operation, of course, is interest on debt incurred in building. (Insert reflections on inevitable tendency to economic conservatism of an institution that owns nearly four billion worth of real estate, owes something like a billion or a respectable fraction of that amount on mortgages which have to be renewed from time to time, and has to raise nearly a

billion a year in more or less voluntary gifts from the people who have it.) Property has increased more rapidly than membership—which means nothing if the churches understand that they have a service to render to those who remain outside of their ranks, but means a good deal if it indicates that not many more Christians are spending a great deal more money on their own Sunday comfort and edification than ten or twenty years ago.

A Coming Presidential Candidate

BY the prominence which he assumed at the Salt Lake City conference of governors, Franklin D. Roosevelt definitely emerges as a contender for the next democratic presidential nomination. There is much significance in the issue which he chose to present to his fellow-governors. His speech was sure to be regarded as a campaign manifesto, and unemployment insurance is a new plank on which to fight a national campaign. Yet, if present conditions should continue, who can think of a more timely issue? "Unemployment insurance," said Governor Roosevelt, "we shall come to in this country just as certainly as we have come to workmen's compensation for industrial injury. Careful planning, shorter hours, more complete facts, public works and a dozen other palliatives will in the future reduce employment, especially in times of industrial depression, but all of these together will not eliminate unemployment. . . . Ninety per cent of unemployment is wholly without the fault of the worker. Other nations and governments have undertaken various systems which insure their workers when unemployment comes. Why should we, in the 48 states of our union, fear to undertake the task?" Given such an issue, such an engaging personality to present it, such an absence of political liabilities as handicapped the last democratic nominee, and the candidacy of the governor of New York would prove formidable enough to give his opponent many anxious hours.

The Father of the Pure Food Laws

THAT one can now buy packaged and processed foods with a reasonable confidence that they are free from adulterants and harmful preservatives, is largely due to the work of Dr. Harvey W. Wiley, who died a few days ago. At a time when the can-opener is the most important utensil in many kitchens, this is a matter that touches the vital interest of everybody every day. Twenty-five years ago, when you bought canned and preserved foods, you got with them anything from borax to formaldehyde. The manufacturers claimed that they were harmless, and perhaps they believed it. Anyway, they knew that it was profitable to use them, and they hoped they were harmless and took no steps to find out whether they were or not. Dr. Wiley did. As chief chemist in the

department of agriculture, he carried on research and he knew how to get publicity for his campaign. By his famous "poison squad" he dramatized the danger from adulterated foods. The public was roused and soon congress and the state legislatures were aroused and legislation was enacted against adulteration and misbranding of foods and drugs. The poisons either disappeared from the foods or appeared on the labels so that the purchaser could at least know what he was buying. "Artificially flavored and colored" did not look appetizing on the label, but it gave a fair deal to the buyer and also to the manufacturer of foods whose color and flavor were not dependent upon coal-tar products. One old and highly respected concern of national renown had to admit that its "guaranteed pure maple syrup" actually was and always had been "pure cane syrup, maple flavor." Most important, of course, was the guarding of the public health by the elimination of harmful ingredients. Of this whole crusade Dr. Wiley was the apostle. He was the rare combination of competent scientist, good propagandist, and honest public servant.

Episcopal Church Reduces Overhead

APPARENTLY, the Episcopal church is experiencing a sharp reaction from alleged bureaucratic tendencies. The complexity of the organization maintained by this denomination's national council is being simplified. The number of overhead officers is on the decrease. Bishops with national responsibilities are voluntarily foregoing part or all of their additional salaries. In every direction, there is evidence of a determination to restore autonomy in determining local policies to the local congregation or to the diocese, and to simplify the administration of national boards and officers in such a way as materially to reduce their cost. In approving these changes the *Chronicle*, Episcopal monthly, says: "Something had to happen. Assumption of power had to be challenged. Wasteful extravagance had to be checked. Useless departments and well nigh useless officials had to be dispensed with. What is happening is inevitable." Unless all signs deceive, the thing that is thus happening within the Episcopal church is due soon to happen, and probably in more drastic form, within a lot of other churches.

A Needed Interpretation of The Monroe Doctrine

A CLARIFICATION of the Monroe doctrine has long been needed, in view of the easily understood nervousness in the Latin republics in regard to possible encroachments upon their sovereignty or their territorial integrity. In the long run, they will judge us by what we do rather than by what we say. Yet, "words do well, when he that speaks them pleases him that hears," and Latin America will doubtless hear with gratification the words which our state de-

partment seems to be preparing to speak. Under the direction of Secretary Kellogg and in compliance with a request of the senate foreign relations committee, a statement has been prepared which is understood to meet the approval of the present administration and which has been forwarded to our diplomatic representatives in the countries to the south of us, though not yet to the governments themselves. The gist of it is to make clear that the Monroe doctrine "states a case of the United States vs. Europe and not the United States vs. Latin America." Such actions as have been taken, for example, in Cuba, Santo Domingo, Haiti and Nicaragua must be justified, if at all, on other grounds than the doctrine. That document itself carries with it no "corollary" entitling us to claim rights of intervention in the domestic affairs of other nations. To our southern neighbors it may seem a matter of small importance whether such interventions, when they actually occur, are deemed to be applications of the Monroe doctrine or are defended as necessary to preservation of the public peace and a reasonable care for our own interests. But it makes a good deal of difference to us, and may ultimately to them. The Monroe doctrine still has an immense amount of prestige in this country, and any proposed act of intervention will have a much better chance of being judged on its merits by the American people if it is not sheltered by the sanctity of that venerable doctrine.

An unusual pressure of material has made it necessary to postpone until a later issue the editorial consideration of the article, "Chicago, Lambeth and South India," by Dr. William E. Barton, which was announced last week.

Religion Betrayed by Its Friends

THE growing indifference of multitudes to religion is an accepted fact. It is no longer true that the churches are on the defensive, as they were in the days of Ingersoll. Rather, they suffer from a lack of attack. The best efforts of an H. L. Mencken or a Harry Elmer Barnes to thwack the church for its shortcomings win little attention—except within the church—because it is beyond the comprehension of multitudes that any religious question should be worth serious consideration. Men and women are falling away from the church, especially in the cities and among the better educated, not because they have become inimical to the church but because they have lost interest in it. They can see no reason why a citizen of the present age, with its endless array of tempting interests, all competing for time, should give any of his precious time-store to a matter that is of as little moment as religion. Tens of thousands,

reared in the church, have not so much walked out of the church as they have stayed away. Religion has simply dropped out of their lives.

Many reasons are advanced as explaining this condition. The fundamentalist says that the modernist, by undermining the old theories of inspiration, has robbed religion of its authority, and so no wonder the modern generation will have nothing to do with it. To which the modernist replies that the fundamentalist, by insisting on the validity of dogmas out of accord with the facts established by scholarship, has made all religion untenable for thousands. The scientist comes in for his share of the blame, and perhaps more than his share. The war is held to account for the failure of a large part of the surviving generation to take religion seriously. Shortcomings in churchly procedure, the wreckage caused by competing denominations, the alleged inferiority of contemporary preaching—all these furnish topics for grave consultation. Within the last two years, largely under the impetus of the Jerusalem conference, there has been a tendency to ascribe the whole trouble to a general world phenomenon known as secularism—a word implying a compartmentalized idea of life which it is exceedingly dangerous for religion to hold.

Undoubtedly, all the factors named are operating to make today's men and women deaf to the voice of the church. Any thoughtful reader will be able to lengthen the list of such subversive influences almost indefinitely. But these are not the factor that, at bottom, is most responsible for the low esteem into which religion is falling. The root cause of the failing power of religion today is the ethical obtuseness of religious people. For it is a fact that, in a period when all mankind is trying to find its way through to indestructible standards of living, the people who call themselves religious—and are indeed accepted as leaders in religion—do not show any considerable excess of ethical insight over people who make no claims whatever to being religious, or who frequently reject such a suggestion with decision. In truth, there are many occasions on which the ethical sensitiveness of religious people fails to register as on a level up to that of the ordinary canons of society. It is not without significance, for instance, to discover that modern social workers regard the statistics of religious groups as the most unreliable in the country. It is seldom that a minister can be found who will agree that his predecessor kept a truthful record of the size of the parish.

This pervasive ethical insensitiveness within the church lies at the bottom of the vast and growing cynicism in society regarding the value of this thing called religion. It is not the shout of the scoffer that renders such large numbers indifferent to the invitation of the church. It is the cumulating evidence that those within the church have no great ethical advantage over those without. Religion is being betrayed by those who consider themselves its friends.

Each recurring commencement season furnishes striking illustrations of this thesis. The church col-

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lege maintains itself—precariously enough, in many cases—by insisting that it has some demonstrable portion of ethical insight and leadership to add to the materials of an education which are to be found in all accredited schools. It will even assert that its contribution in this realm is sufficiently important to offset the lack of material resources to be found in state and other non-church schools. There are reasons for presuming that the church college has a genuine basis for such claims. Many of these schools were founded and kept alive through infancy by the almost fanatical sacrifice of men and women who actually lived as seeing the invisible. Many of them still hold on their faculties men and women who teach at a pittance but for the pure joy of inculcating eternal verities.

What happens in such colleges at commencement time? When the church college has its highest honors to bestow, on whom does it bestow them? No one answer can be made. But is it appalling to sit at the editorial crossroads, such as a journal without denominational affiliation supplies, and see the number of cases in which these church schools grasp this annual chance to fawn upon position or to flatter great wealth. Do they fool anybody by this sort of thing? Certainly not the politicians, who know that any governorship or senatorship, however attained and however held, can be counted on to furnish a full share of churchly LL.D.'s. Certainly not the men of wealth, who understand perfectly that an opportunity to address the graduating class is preliminary to an opportunity to contribute to the memorial gymnasium. And certainly not—and here is the main point—certainly not the students. For four years they have been listening to the proposition that the following of the Christian ethic is the way of the good life. Now they watch some industrial or political buccaneer loaded with such dignities as the college has to offer. What other conclusion can they reach than that the religious leaders conducting such a college do not really believe in the ethical principles which are declared to underlie their own religion?

Another illustration of this same lack of ethical sensitiveness within the acknowledged religious group has cropped out in the extensive correspondence evoked by our editorial treatment of the Cannon case. We do not intend to print any of this correspondence. It is marked by so much bitterness of spirit that no good purpose could possibly be served by giving it light. But it is fair to say this, that in so far as these correspondents undertake to champion Bishop Cannon—and many of them do—they rely almost exclusively on two lines of argument: first, the declaration that the transactions in question were no worse than habitually take place in the world of business; and second, the declaration that the bishop must be maintained in his leadership as a gesture of defiance to his wet foes. Now this is nothing less than evidence of a lack of ethical insight. What salvation is there for a world being ruined through greed by an appeal to the example of its own greedy customs? And what leadership in a struggle that is fundamentally moral can

have anything like adequate moral resources upon which to rely under circumstances such as now obtain in this case?

It is in study of the reaction of religious leadership to the situation in India, however, that the ethical obfuscation of contemporary religion is most tragically displayed. We speak of this with great reluctance. The nationalist movement in India represents an obvious threat to the orderly habits of the foreign communities in that land. The British raj has maintained order in India; maintained it in the face of as threatening a complex of rival racial and religious groups as is to be found anywhere in the world. It is natural to reason that a threat against this rule is a threat against this order. But to see in the movement led by Mr. Gandhi nothing more than a threat against the British-imposed order, to label support of Mr. Gandhi as support of anarchy—as some of the most vocal missionary leaders have done—is to demonstrate either blindness or indifference to the most important ethical issue in modern history.

Mankind is today at the beginning of a process which will completely remake human life. This process will go on for another hundred years or more, to the considerable discomfort of those whose personal interests are bound up with the fate of the doomed and passing order. So far, just two major proposals for the conducting of the process of remaking have been offered. The first came out of Russia. It is called communism. It depends on smashing through to its goals, and has no silly sentimentality to waste on anything or anybody that gets in its path. The second proposal has come out of India, for the ending of the old colonial system is bound to be one of the important parts of world remaking. It is called non-violence. It relies entirely on methods of suasion, passive resistance and moral pressure. It can take those magnificent Sikh warriors, with their swords girt at their sides, and make them stand without lifting a hand in self-defense until they fall senseless under the beating of Bombay police. If Russia wins, or if it comes near to winning, and if Gandhi's gospel of non-violence loses, all the preaching of all the missionaries who are now crying "Anarchy!" will have as much effect on the soul of Asia as the turning of prayer-wheels on the bleak uplands of Tibet.

These instances represent contemporary failures of religious groups and religious people to discover the ethical issues with which they have had to deal. What is here uncovered in affairs of great magnitude may be found even more frequently and dismally in local and lesser matters. How many times have the churches, by their interest in prohibition, been betrayed into accepting an ethical compromise that undermined their whole moral position! Religion's future depends, at last, not on any evangelistic or philanthropic campaigns or administrative adjustments or orders of worship which the churches may attempt, but on the provision of ethical insight and moral initiative for the tormented and perplexed human beings now awakening to the inequities of the

world as it has been. Lacking this provision, religion has nothing to offer men which they are not justified in treating with indifference.

The Adequate Shekel and Then Some

A Parable of Safed the Sage

THE Little Sister of the Daughter of the Daughter of Keturah came unto me, and thus she spake:

Grandpa, my ee-lowance is only Ten Pence a week, but when I get back to school it is to be Fifteen. And now, behold, the Fourth of July cometh, and all my ee-lowance hath been spent. And I have no money wherewith to buy Fireworks.

And I said, Inasmuch as the Declaration of Independence is celebrated with more or less regularity once in every year, and the time is at hand, I think a special Appropriation in excess of the ee-lowance may not be unreasonable. How much dost thou desire?

And she said, May I have a Shekel?

And I said, A Shekel is an Whole Lot of Money, and groweth not on Every Bush. However, if thou wilt get through the Great and Glorious Fourth with Ten Toes and Ten Fingers and other things in Proportion, it may be that a Shekel can be produced.

So I gave her a Shekel, and she set forth to buy her stock of Fireworks.

Now when she came to the place where Fireworks were sold, and beheld what was there, she discovered that the greater part of the Explosives were things she did not know anything about and would have been properly afraid to fire. So she bought One Package of Lady Firecrackers. Also she bought three Sparklers, which may be had at three for Five Pence, and which may be held in the hand and make Little Stars that do not burn the hand.

Then she considered how she would light all that she had bought, and when she learned that there was a Special Sale of Matches that day, she bought a Caddy of Six Boxes.

Then she walked home with her Big Box of Matches and her Little Paper Bag of Fireworks in one hand, and in the other hand, which was Very Wet, she held the Nickles and Dimes and Pence that were her change.

And it was something to make one Smile very gently to see her and observe the Proportion. For she said, If there be any Matches left, they shall be for Mother. And in her Extravagance she had not been wholly Selfish; for that is not her Nature.

Now the Great and Glorious Fourth arrived, and the Little Sister of the Daughter of the Daughter of Keturah fired her Lady Crackers by day, and her Sparklers by night, and was Happy and Content. For the Shekel had proved adequate and Then Some. And I thought that God doeth well to teach us that sometimes we can get as much Fun out of a situation if we save a part of our Shekel and add to our ee-lowance.

VERSE

Sorrow

LIKE a dark, deep, and empty well, sunk low
Beneath the reach of sun and warmth above,
Ever it lies in silence. Yet, I know
That in this place of gloom lies buried Love,
With all the thoughts and words it used to speak—
And shadows of the things that used to be
Creep close, until the lonely depths I see—
For in the empty tomb mortals still seek.

But am I sure that tear-dimmed human eyes
Can scan the depths or sight the hidden thing?
From deepest pits are seen the star-filled skies—
And in the rain the birds more sweetly sing.
So while I grieve, might someone on the brink,
From out my well draw forth refreshing drink.

IDA NORTON MUNSON.

Steel Mills

I WATCHED five hundred men, at dawn,
Drag dull, reluctant feet into a mill
To sear their lives in hissing, seething steel.

I watched those lives spat out in twisted flame
From taut, extended mouths of blackened stone,
To lick the sullen dark from evening sky.

I watched their dying ashes
Pour from sooty, swinging doors
At night; saw them sifted, scattered—
Settle in dark hovels
They called home.

ROBERT WOODS.

For Certain Righteous

THEY walk uprightly, from their youth,
Observing, without fleck or flaw,
Honesty, Virtue, Courage, Truth—
All weightier matters of the Law.

An admirable tribe, and yet,
Through accident or by design,
These worthy folk so oft forget
The pleasant tithes of spice and wine!

SARA HENDERSON HAY.

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Can the Preacher Be Saved?

By John R. Scotford

AT PRESENT religion is in better repute than preaching. The popular magazines have discovered that it pays to print discussions dealing with faith. The playwright who can handle spiritual themes in a skillful way enjoys much prosperity. In college dormitories and over the teacups of society, people are prone to argue about their beliefs and their disbeliefs. Never before did religion provoke such widespread discussion.

But the preacher does not share in this popular interest. The majority of the people who delight in arguing about religion rarely go near a church. They can air their views without the assistance of a professional coach. The preacher is commonly regarded as an heirloom out of the past. Instead of paying him honor, society extends to the man in the pulpit a lukewarm toleration.

Smothering the Preacher

In recent years several movements in church life have tended to smother the preacher. Twenty years ago the minister was exhorted to go in for social service and cure the ills of society through the ministries of the institutional church. His pulpit appearance was but an incident in a week of strenuous activity. Ten years ago the church undertook to save the world by means of religious education, and the progressive preacher attempted the rôle of glorified schoolmaster. Neither of these movements was entirely successful—and now the church is riding the hobby of beautified worship. The most modern path to the presence of God is through architecture. Our cities are suffering from an epidemic of million dollar churches. The popular minister of the moment is the fellow who understands both music and liturgies, who loves his organist, and who can put together a service which will soothe the soul of even a high pressure salesman. The preacher is in danger of being transformed into a leader of worship. Often the sermon is little more than an interlude between the prayers and the responses.

Several circumstances have conspired to discount preaching.

No longer does the preacher pursue a definite and clearcut purpose. In the days of our fathers a sermon was designed to save souls. The minister was primarily an evangelist charged with the responsibility of converting sinners. But that day is done. The preacher is no longer a salesman for salvation. The pulpit has ceased to ask for definite decisions in the pew. Religion has lost its dotted line. The sermon suffers from an indefinite aim. Neither the preacher nor the congregation take it as seriously as in the past.

The pulpit has also lost its authority. Once men got their weekly ration of intellectual food from the preacher, but now their minds are assailed on every

hand. Formerly the preacher's voice echoed far; now it is only a faint whisper against a background of clamoring tongues. As an exponent of ideas the church faces an abundance of competition.

The preacher no longer monopolizes the privilege of public speech. To the uninitiated the task of talking coherently before an audience looks like a most difficult undertaking—but after one has made a speech or two he discovers that it is little work and much fun. Thanks to our schools and the multiplicity of our social organizations nearly everyone has tried his hand at public speaking. We no longer honor a man merely because he has the courage to stand up in front of a congregation and talk. The public has taken a peek into the preacher's bag of tricks. Knowing how empty are many of its own words, it no longer takes the fulminations of the pulpit too seriously.

To many people listening is becoming an increasing bore. Never were there as many assaults upon our ears as at present. Of public meetings and luncheon clubs there are no end, and few occasions are complete without the inevitable address. Even during our moments of relaxation the phonograph, the radio, and now the talkie get in their deadly work. Many of us find that we can think faster than most people talk, and we are frankly bored by their halting words. We prefer to gather our ideas from the printed page, where we can travel at our own pace.

Era of Skepticism

Thanks to the alleged statesmen who involved us in the late war, and the multitude of politicians who have endeavored to make words do duty in place of deeds, we live in an era of profound skepticism. At great cost the public has learned not to believe everything which it hears. And to the modern mind the preacher has no credentials of authority. People feel perfectly free to ask if he really knows what he is talking about. Quite frequently the man in the pew is as well informed as the man in the pulpit. His characteristic mood is that of incredulity. Instinctively he refuses to take the preacher very seriously.

And yet the preacher will probably survive. Two aspects of his work have a perennial attraction for the minds of men. Preaching has been well defined as "Truth through personality." The man in the pulpit undertakes to tell men the truth about God. This is the most intriguing theme that has ever haunted the human mind. The congregation may question the authority of the preacher and yet be eager to share the guess of a sincere man on these high themes. We like to know how the other fellow reads the riddle of life. But the method of the pulpit is as fascinating as its theme. The real preacher offers his own soul upon the altar. No man can open his mouth in public without revealing much concerning himself. Every

congregation derives both interest and inspiration from the study of the personality of the man who stands before them. Whenever preaching is really "truth through personality" there will be some one on hand to listen.

Ways of Salvation

Yet preaching as now practiced is far worse than is necessary. There are several ways in which the preacher may save himself from his present low estate.

The quantity of preaching should be severely reduced. In the past church people seem to have felt that somehow good would miraculously come from even the sorriest sermon. Anyone who wanted to was encouraged to preach. The minister was extolled for bravely exhorting the empty pews on Sunday nights. In a more practical day we are coming to see that the only worth of a sermon is the effect which it produces upon those who listen. Judged by this standard, Protestantism is guilty of a profligate waste of words. Multitudes of ordained ministers might well be discouraged from preaching at all. Those who have real gifts should be encouraged to produce a few good sermons rather than double the number of poor ones. If preaching were not so common men would pay more attention to it. A more rigid censorship of the men permitted to speak from the pulpit might produce a larger population in the pews. Happily the trend of the time is in this direction. We are getting both fewer churches and better and also fewer services and better. A fifty percent reduction in preaching would be a great gain for everybody.

The preacher needs to look at himself and his work in a new light. In the past he has been a propagandist; in the future he will be more and more of an artist. Yesterday the preacher was a man with a plan of salvation, a reform, a slogan for righteousness. Tomorrow the business of most preachers will be to enhance our understanding of life and thereby increase our enjoyment—which is the end of all true art. The world is weary of being harangued, but it is hungry for the interpretation of existence.

The Preacher as Artist

Years ago a prominent and successful minister in New York city made the remark, "Whether we care to admit it or not, the closest kin of the preacher is the actor!" But this statement might be broadened. The truly great preacher comes of the same brood as the poet, the novelist, the sculptor, the artist. His business is to look out on life with clear eyes and then to tell others in an effective way that which he has seen. And for the man who starts from the Christian point of view there is certainly much of beauty and of interest to be discovered in the world about us.

When the preacher becomes an artist his calling takes on a new dignity both in his eyes and in those of the people. Then will he be given a new liberty in at least two directions.

The preacher-artist will refuse to be cumbered

about much serving. The average American community has an abundance of talent for administrative work without drafting the minister into service. Others should run errands, manage the finances, direct the institutional features of church activity. No real artist is much of a business man. The great preacher has always needed some sort of a guardian angel in the shape of a wife or a secretary to look after his mundane affairs. The man who is very good at one thing is commonly not so good at others. In the future the church is going to pay more heed to the Pauline and therefore orthodox doctrine of the diversity of gifts. No longer will it attempt to make plow-horses out of its prophets. The preacher of tomorrow will be encouraged to find inspiration wherever it is to be had. Every artist must live close to the life about him, and so will the preacher. If he is wise, he will fathom as much as he can of the lore of the Bible. But he will also drink deeply of music and art and literature. No one would dare to prescribe the intellectual diet of a poet—and neither should there be any fences round about the interests of the real preacher.

A Proper Setting

One way of transforming the pulpit from a reading desk into a throne is to give it a proper setting. In the past and even today the average preacher is hopelessly damned by his surroundings. It takes a brave spirit to cast pearls before a small congregation assembled in an ugly meeting house. Many and many a preacher has never had a chance to show what he could do with an expectant group of listeners assembled in a beautiful place. But in the future the preacher will demand the accessories which he needs in the way of architecture, music, and atmosphere. Call it "stage setting" if one must, but it is a marvelous help to the man in the pulpit.

The United States is just now passing from the crudities of the frontier to the refinements of culture. In the past we have probably had the rough and ready sort of preaching which best suited both our tastes and our needs. But if the preacher is to be saved, in the future he must rise to the level of his environment. Because of universal education and the wide dissemination of the refinements of life the people of this country are both going to demand and secure the finest preaching the church has yet known.

Romance

I HAVE not sung of Arcady,
Because I live there still.
I have not lauded love's sweet ways,
Nor praised the charm of summer days,
For love has not deserted me,
And summer has not ceased to be:
I have not sung of Arcady,
Because I live there still.

THOMAS CURTIS CLARK.

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Practical Help for Stricken China

By Sherwood Eddy

IN A preceding article* I endeavored to trace the process of disintegration going on today in China due to the five principal evils of civil war, lawlessness, the curse of opium, poverty and destitution, all together furnishing fertile soil for the rank growth of communism. Our round-the-world party found China the one country we visited preeminently and immediately threatened with this menace. Nothing said in this article is intended to make light of the seriousness of this evil. But there is a constructive as well as a destructive process going on today in China. Despite all the discouragements and humiliations in the building of the outward political framework of the republic, all the while a new China is in process of building from within. There is an industrial reconstruction evident in two thousand modern factories. Canton, which is a type of many other cities in China, has been rebuilt even during the last decade of civil strife, with lofty buildings and wide modern streets which are typical of the new highways of thought which are breaking through the minds of the people. The literary revolution may be the first stage of a Chinese renaissance. A new educational movement is training six million in the government schools, while the mass education movement is extending to adolescents and adults both literacy and training in citizenship.

The New Nationalism

Outstanding above all is the political revolution which swears allegiance to Dr. Sun's "Three Principles" of nationalism, democracy and social justice. Even in the midst of China's weakness her new nationalism is challenging all unequal treaties and extra-territoriality. There are some signs of a spirit of democracy which is at least in contrast to the corrupt Manchu dynasty. It is the principle of social justice, or concern for "the people's livelihood," which demands that the government shall meet the desperate economic need of the masses. There are some indications also of what may in time amount to a social revolution evident in the revolt against the rigidity of the old family system, the appearance of a new womanhood, the gradual abolition of footbinding and other restraints of the past.

But the deepest need in China seems to be a moral and spiritual awakening like the religious reformation which quickened Europe in the sixteenth century. Confucianism, Buddhism and Taoism have all made their contribution to classic China in the past, but they offer no hope for the renewal or rebirth of the nation today. There remain two systems which have had power of a very different kind to revolutionize the life of a nation—a workers' dictatorship and the

compulsion of a dogmatic, atheistic and often destructive communism, and the moral suasion of constructive vital Christianity with all the scientific, social and political evolutionary processes and institutions that it can inspire. A further advance of lawlessness and communism in China may again imperil the missionary movement and compel the costly evacuation of foreign workers just at this time of greatest need. Fresh contact with men like Bishop Azariah in India, and Kagawa in Japan, and the work of the rank and file of missionaries across Asia have convinced the writer more than ever before of the need and value of foreign missions.

Foreign Powers in Favorable Mood

It is fortunate that the powers were never in a better mood to cooperate nor in a more favorable situation genuinely to assist China than in this hour of her supreme need. There is no question now of "the break-up of China," nor probability of spheres of special interest where the various powers, taking advantage of temporary weakness, might try to seize further concessions or advantages for themselves. Indeed, a number of them have had painful lessons of the results of intervention in China, Russia and elsewhere. Japan is still suffering from the effects of her twenty-one demands made upon China during the war. Communists would like nothing better than foreign intervention, which many believe they tried to provoke in the Nanking incident. The shooting of laborers and students by the foreigners in Shanghai and Canton in 1925 served to unite well nigh all China against the evils of foreign imperialism. A British consul in China pointed out to the writer that when Dr. Sun Yat-sen appealed for aid and cooperation to the two Anglo-Saxon powers, if we had not replied by sending British and American gunboats up the river to Canton as a threat, it would probably not have driven him into the arms of Russia, to call as a last resort Borodin's Russian officers to prepare the victorious army of Chiang Kai-shek.

What Can Be Done to Help?

We hardly need to remind ourselves of the folly of intervention in disordered Russia and its disastrous results in uniting the people of that unhappy land against all foreigners and in intrenching the soviet government for years to come. Should any excuse or provocation provoke intervention in China today, however seemingly justifiable or necessary, a burning Chinese nationalism would certainly take advantage of such a false step. Chinese communists are all ready to suggest to the inflamed populace slogans such as "Down with imperialism," "Down with foreign capitalism," "Down with Christianity as the running dog of capitalism," and so on.

*"Dark Clouds Over China," by Sherwood Eddy. The Christian Century, June 18, 1930.

What then can foreigners and foreign nations who are the friends of China do if present indications are fulfilled and conditions get steadily worse in that unfortunate country? I believe that three things are possible:

1. In full faith in China's proverbial power of recovery from just such situations, let all foreign nations genuinely and heartily cooperate for the maintenance of the complete sovereignty and integrity of all China and of the open door for trade. Let them render every reasonable assistance that is asked to regain her footing and reestablish law and order under her own government.

2. Let everything possible be done to strengthen rather than withdraw or retreat from the great and varied work of missions, especially under a growingly indigenous leadership.

3. Let us, in full cooperation with Chinese leadership, be ready to aid in concrete plans for the economic reconstruction of China. One such plan will be suggested in this article.

In addition to its distinctively religious and missionary activity, the west has made a notable contribution to the orient in education and in modern medicine. There remains one field today where China imperatively needs help. That is in the reconstruction of her economic life. In former times waterways and public granaries were maintained, often with adequate budgets and reserves. Recent years of internal disturbance have witnessed the destruction of some ancient institutions, the neglect of public utilities, the disappearance of accumulated reserves, and have left China helpless in the face of natural calamities. Every few years now comes a drought, a flood or a pest of locusts, which could be successfully met by an organized community under a strong government, as America met the Mississippi flood. But in China such conditions easily develop into a famine for the afflicted population. This is becoming a recurring and increasing phenomenon. China may become chronically the "land of famine."

Famine Conditions

In the famine of a decade ago, which affected ten million sufferers, the American people generously gave some eight million dollars. In the present famine, which has affected probably thirty millions, we have given less than half a million dollars. All too late, an expensive commission was sent out which made a brilliant factual report, pointing out that in China's helpless plight practically nothing could now be done to save her. Hectic emotional appeals for famine relief are increasingly ineffective. Meanwhile China is steadily sinking lower in the mire of her internal difficulties. Materially things are steadily growing worse. In northern Honan, outside the famine districts, many are eating leaves, bark and roots. From Shantung they are migrating to Manchuria. In the famine districts of the northwest some two millions starved to death last year and two millions

more are "practically certain" to die before the next harvest. Half the population of some districts have perished or migrated.

I have passed through districts where scarcely a blade of grass remained in sight. Yet many of these areas could be irrigated to make them free from all future famine. What is supremely needed today is not so much famine relief as famine prevention; not emotional appeals, but a statesmanlike program of economic reconstruction; not pauperizing charity, but cooperation with the Chinese people to enable them once more to stand on their own feet. In the present political and military chaos, the growing lawlessness and disorder, in the psychology of despair which is paralyzing Chinese initiative, they cannot do this alone.

Dealing with Famine's Causes

There are at present two prevailing causes of famine: economic disorganization and failure to gain control of the forces of nature, which now result in natural calamity. There is alternately too much or too little rainfall. The former breaks the river dykes and brings a devastating flood; the latter, in years of drought or scanty rainfall, with the absence of reservoirs and irrigation canals, causes famine. The total lack of a system of highways is a contributing factor to famine, and leaves the people of one locality starving for want of food which may be available in another. Automobile manufacturers of America could get their money back many times over if a portion of the cost of a few model roads were advanced. Irrigation projects could pay for themselves in full with interest and keep a revolving fund available for the rehabilitation of successive areas.

A plan is ready for the wise use of a limited sum. A staff is available of experienced engineers, both Chinese and foreign. During the last decade in experience gained under the China international famine relief commission, in addition to its immediate relief work, 590 miles of dykes have been constructed, with fifty miles of irrigation ditches, 270 miles of drainage ditches, over 5,000 wells dug and 2,150 miles of good roads built. This work, which has relieved or benefited millions, cost approximately only \$4,000,000. The money received from foreign sources was considerably less than half of the cost of these projects taken as a whole. One loan of less than \$50,000 reclaimed 30,000 acres of land from flood, which are now annually producing crops worth over \$2,000,000. Another loan of \$45,000 has permanently irrigated 14,000 acres and will yield more than 100 per cent of the cost in its yearly crops. Another loan of \$250,000 is making possible irrigating 300,000 acres along the Yellow river. This will not only be recovered but will pay for itself many times over. Partial surveys have been made of a score of new projects for which the people are appealing for aid and in which they are ready to cooperate by assuming their full share of financial outlay and complete re-

payment. But there are now no funds to undertake these projects.

What \$2,000,000 Would Do

Two million dollars available for a famine prevention fund would enable China to accomplish certain definite results:

1. It would keep alive a certain number of people. This is the least that it would do; for it is not enough merely to prolong existence for the poor under present conditions in China.

2. Followed by the work of the mass education movement, under the able leadership of Mr. James Yen, the whole standard of life in a given area may eventually be raised by education and citizenship training. Hundreds of rural cooperative societies have already been organized and are now successfully functioning in many districts under the China international famine relief commission. This work should be extended.

3. The value of human life and its higher possibilities may be demonstrated among a people where the hard struggle for bare existence has often left them callous to human suffering and privation.

4. Constructive projects can be undertaken and productive loans and investments made under the responsibility of the local gentry and officials and with their full cooperation. During the period of the repayment of the loans for irrigation projects, dyke and road building and reclamation work, a modern system of management and accounting would train the leaders in local self-government and organization,

which is important for the future stability of a strong China.

5. When the next natural catastrophe of drought, flood or famine appears we should not have to wait for months for an inexperienced commission to come from the west, but there would be already on the ground experienced engineers immediately to survey and report conditions, buy grain while it is cheapest, and provide, not eleventh hour famine relief in charity, but constructive projects of work for future famine prevention, enlarging their operations as required by the magnitude of the task in hand.

Not Charity but Cooperation

This whole plan is far removed from debilitating charity. It would be carried out under Chinese leadership and responsibility, but with a modern system of accounting, in full cooperation with foreign expert engineering skill provided at the request of China. Four-fifths of the money invested would be paid back with interest into a revolving fund. It would enable the Chinese in certain stable areas to undertake permanent productive projects. It would help China in successive areas to regain her footing, which unaided, in the breakdown of her ancient institutions and under a psychology of despair, she cannot do.

If human life is worth anything, anywhere, it is of value in China today. Now is the time to help China to save herself. Can we turn our backs upon the greatest need in the entire world today and leave one-quarter of the human race to sink into chaos and misery without lifting a hand to help them?

Glimpses of the Southland

By Reinhold Niebuhr

WHATEVER may be said about the south, there is no question about the charm of the southern people. I don't know just how to define the quality which makes them so appealing. The clerk in the typewriter concern where I rented a machine made abject apologies for calling up my hotel to verify my credit there. The dentist whom I visited treated me as a personal friend whom he delighted to serve with special care. The tradesmen seem to take a personal interest in you. Southern hospitality is not a myth. These southerners have something about them which reminds one of the naivete of children. I wouldn't say that they are not intelligent. But their intelligence has none of the disillusionment and cynicism which characterizes urban life in the north.

This mill city is different from the industrial centers of the north. The outward appearance gives no sign of the industrial tempo which came into the mills with the stretch-out system. The company

houses are quite adequate. Some of them are surrounded by beautiful lawns and shrubbery. The streets are wide and shade trees overhang them. There is an air of middle class gentility about the newer sections for the mill hands. The owner of the mills in this particular city has a wide reputation for his "benevolent paternalism." What this really means is the withholding of wages so that the company can rent the mill hand his cottage for four dollars per month. The owner seems actually to imagine himself the generous donor of free rent. Recently he ejected a daughter of a mill hand from the house of her father because she left the mill and found a more lucrative position in the mercantile life of the city. He justifies this action as a defense against the inclination of mill hands' families to take advantage of his generosity. I doubt whether you could find a better illustration than that of the deceptions which benevolent autocracies practice everywhere. In spite of the cynics, I believe there is some honest self-deception in the attitude of the owner, if

one may speak of honest self-deception. Perhaps the charm I have been speaking about is the remnant of an agrarian civilization. In the intricacies of an industrial civilization such charm has become a costly luxury. Men must learn to be honest with themselves and shrewd in discerning the motives of their fellowmen.

Our preachers' conference was called together to give the ministers of this community an opportunity to consider the moral and social problems confronting the south through the advance of industrialism. Quite a number of the men show a fine understanding of what is involved in the new development and real eagerness to make the church an instrument of understanding in the crisis which confronts the south. Some of the preachers who ought to be present are not here. A few are too naive to be of much use. One of the ablest leaders in the group—not a preacher, incidentally—honestly believes that it ought to be possible to preach the truth in a church owned by the mill, if only the preacher has a little courage. Such a judgment shows a surprising lack of knowledge of human nature and places impossible burdens upon the character of individuals. But after all, it is in accord with the general failure of the church in the whole nation to gauge the economic influences which play upon the actions and attitudes of religious leaders. If we will not think more realistically than that, we will not be of much use in the reconstruction of modern life.

I don't know how a sensitive spirit in the south can escape constant depression at the sight of the ubiquitous evidences of Jim Crowism, except by rigorous isolation from the race which bears the brunt of all these social ostracisms. If anyone ever crossed the color line long enough to explore the mind and heart of an intelligent Negro and realized how much spiritual agony is caused by this publicly proclaimed contempt of one race for another, these iron fences which are erected in every railroad station to separate the Negroes from the whites would become a perpetual affront to his highest insights. It seems rather tragic that in a world in which we are bound to misunderstand the stranger we insist on adding to these inevitable misunderstandings those which could be avoided if we took some pains to understand people who live near to us and whose lives are bound up with ours. It does not require much psychological astuteness to realize that segregation is a breeder of race hatred and that no amount of education can eradicate what is implanted in the mind by the fact of segregation. I make bold to predict that the most heroic educational efforts will not eliminate lynching in the south as long as Jim Crowism continues. You can't breed contempt of one group for another in such a systematic fashion and not have an occasional mob push the logic implied to its rigorously consistent conclusion.

Our Negro student conference is held in the moun-

tains of North Carolina. It is a lovely spot and the youngsters who attend it are most appealing. Most of them have arrived at their present status as potential intellectual leaders of their race by an heroic diligence and courage which shames the efforts of white students. They have put themselves through boarding high schools before they could even think of college. Considering the sufferings through which they have gone, one marvels at their unspoiled spirit. When they talk of the adventure of the Christian faith they are dealing with more real problems than the white students who wonder whether religion is intellectually respectable. These youngsters have to decide whether it is morally and socially potent and they have to reach their decision in the face of some pressing evidence to the contrary. The mother of the conference executive has traveled from Arkansas in a Jim Crow car two days and a night. She arrives at the conference ill from her ordeal. I wish some of my benighted friends could sit in on this conference and hear two of the Negro leaders speak to these college students. One is a portrait painter and the other a labor leader, head of the Pullman porters' union. Both are men of great ability, of natural charm and innate spiritual dignity. The race which has produced them may well take courage.

A hundred miles in an automobile through beautiful mountain country takes us from the Negro conference to the white student conference. The conference grounds of the white students is a glorious place set on the mountainside. I would enjoy it more if I had not come so directly to it from the other conference and if it did not therefore achieve symbolic significance in my mind. It symbolizes the differences in privileges between two equally able groups of aspiring young people. On our way over, a little Negro girl, one of the fraternal delegates to the white conference, tells me an interesting story in a simple unaffected way. She had been at an interracial conference and learned to know a white girl living in her own village. She wrote her mother about the spiritual elation which came to her in this companionship. Her mother is not so trusting as she and insisted that the white girl would never look at her when the two returned from their vacations. My little friend confessed to great inner excitement when she first passed the house of her white girl friend, and to even greater tumult of soul when the white girl came down from the porch to greet her. Quite obviously what interested the little girl so much in the incident was that her faith in human nature was validated. "The trouble was," she concluded ruefully, "that my mother wasn't with me when Irene talked to me and she still doesn't quite believe me, even though I have never told her a lie." We all laughed at that as we rode along, but there was something for tears rather than laughter in the story.

I am shocked to learn that our two fraternal delegates will not be able to sleep or eat at the gorgeous

palace which we are approaching. They will participate in the discussions and prove to the white girls that Negro girls have brains and charm. But they will not contaminate them at the tables. This policy does not represent the considered judgment of the conference. It is a concession to the prejudices of the elders. I am sure the conference executives are embarrassed by the necessity of adopting such a policy. They justify it in terms of the educational values which the white students derive from these contacts and which would be lost if there were no Negro fraternal delegates. I think their judgment is wrong. In the first place, the spiritual indignities which these two little girls must suffer in the arrangement is too big a price for the advantage gained. In the second place, the advantage gained is probably less than the leaders imagine. Many of the fine spirited white girls will, of course, welcome the opportunity of real contact with colored girls on any basis. But many others will see in the arrangement a religious sanctification of their prejudices. The arrangement breeds hypocrisy. It suggests a patronizing spirit, supposedly hallowed by religious idealism. One must, of course, take a step at a time. But the step ought at least to be a real step.

If the church loses the young people of the college generation the blame will rest upon them and not

upon the college teachers who alienate them from the faith. Some of the latter are superficial enough in their sophomoric iconoclasms. But two-thirds of these young people come to college with religious notions which haven't the slightest relevance to the spiritual outlook of an educated person. In this matter the white students seem to have no advantage over the Negro students. The former have worshiped in beautiful church edifices and the latter come from little weather-beaten roadside chapels. But the heads of both are filled with pretty impossible notions and they do not find it easy, in the brief period of four years, to reorient themselves in a religious outlook which will have meaning in terms of modern life. I marvel at the patience and understanding with which the conference leaders wrestle with the confusion in the minds of the youngsters. They deserve more credit than they receive. I doubt whether there is any institution which combines true educational and real religious values more wholesomely than these student conferences. At some of the northern conferences one feels called upon to do battle against intellectual sophistication. Here one feels rather like taking wide-eyed youngsters by the hand to lead them into a new world of brutal realities into which come glimpses of eternal sublimities. One hopes they will not suffer too many disillusionments; they are such charming . . . but I think I mentioned that before.

B O O K S

Protestantism as Apostolic Christianity

THE SPIRIT OF PROTESTANTISM. By Harris Elliott Kirk. Cokesbury Press, \$2.00.

THE COLE lectures for 1930 were delivered by Dr. Kirk, for twenty-nine years minister at the Franklin Street Presbyterian church, Baltimore, also professor of biblical literature in Goucher college, and in 1928 the moderator of the Presbyterian Church in the United States. They are entitled, "The Spirit of Protestantism," which is the theme of the concluding lecture.

The first three lectures analyze the modern religious situation. The author is confident that "the current belief in religion as a culmination of a naturalistic process as over against a religion of redemption" is bound to disappear.

In the following two lectures, the kind of Christianity sufficient for the present crisis is described. It is of course "Apostolic Christianity," the religion of power centered in the person of Jesus as the revelation of God. A new reformation is about to dawn, based upon the "discovery of the absoluteness of God." Yet Dr. Kirk is not a Barthian, for Christianity is a religion of invitations, inclusions, affirmations. It does not remain indifferent to man's earthly lot.

Which of the modern types of Christianity represents the much needed "Apostolic Christianity"? The answer is Protestantism, and especially the "Reformed faith." Hence the concluding lecture discusses the alternative of "altar or pulpit" and attempts to reveal the genius of Protestantism. Protestantism was the recovery of the spirit of apostolic Christianity and its application to the needs of the sixteenth century.

It was adventurous and heroic. "The spirit of Protestantism, reduced to its essential meaning, is the conviction that the Deed of God which gives a foundation for communion is in preaching the gospel of salvation to mankind. . . . The message carries with it the great truths of an open Bible, a divine Lord, an atoning Savior, salvation by faith, a holy life by the indwelling of the Holy Spirit, and good works wrought in the name of Jesus." Although certain Protestant bodies emphasized ritual, the priesthood, gradations in the ministry, Dr. Kirk holds that a priestly ministry and a prophetic ministry are ultimately mutually exclusive. Catholicism, on the other hand, represents retirement from the world, asceticism, monasticism, ecclesiasticism, sacramentalism, the church an insurance institution, and loss of nerve. To put his description in a word: Protestantism stands for, "Go ye into all the world, preaching the gospel to every creature"; Catholicism for, "Come ye into the church." The three essential tasks facing Protestantism are "to recapture the intelligence of the age and bring it back to Christ and the church"; to return to the Bible and with deepening and enlarging spiritual experience to recover prophetic power and authority; and to live dangerously.

But one recalls that the earliest Protestant reformers had no intention of separating from the mother church but to banish abuses that had accumulated. Original Protestantism, in attempting to get back to Paul, had to break with ecclesiastical tradition. That led to an appeal to the Bible. This appeal opened the floodgates to undesired individualism. The Anabaptists impressed their contemporaries as radical simply because they were such ultra-conservatives and literalists. The

five points of Calvinism were dangerous to the church, not because they looked forward, but because they went back beyond Paul to the original determination of God. Past Protestantism, by halting at Paul, missed much of the message of Jesus. The orthodox Catholic would gladly subscribe to the points Dr. Kirk seizes upon as Protestant, and he would undoubtedly insist that the papacy, the inquisition, and the Jesuits at least practiced the principles of living dangerously.

CONRAD HENRY MOEHLMAN.

In Brief

NEWRY. By John Richard Moreland. James T. White & Co., \$1.50.

Dunes along the sea and gray moors under a gray sky furnish the favorite and most appropriate settings for Mr. Moreland's lyrical moods. He is not always melancholy, for a pilgrim through scorched and barren places may think of many pleasant things, but his predominant note is one of pensive revery. He is quick to feel a sober joy in beauty, but even through the scarlet and gold of autumn woods he walks as one wrapped in a cloak of somber hue. But his sentiment is no morbid pose, and his verse is sincere in feeling, rich in imagery, and sound in construction.

CORRESPONDENCE

Have Faith in Will Hays!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with deep interest the articles that have appeared in your columns regarding the vexed question of motion pictures. As one who occasionally attends a "movie" I know that many of the criticisms of past pictures are justified. I doubt, however, the fairness of many of the references that I have seen to the new "code to maintain social and community values," published recently by the Association of Motion Picture Producers under the leadership of Mr. Will H. Hays and Mr. Carl E. Milliken, president and secretary respectively of the association.

Several writers have called the code a result of the recent severe criticisms of Mr. Hays and Mr. Milliken. I am reliably informed, however, that the code was in preparation long before these criticisms were made and that it would have been published in its present form if they had not been made at all. Statements have also been made that the code is simply a meaningless "gesture," "a moral smoke screen," to mislead the churches, and that "it is entirely possible that most of the moving picture magnates have not bothered to read it through." The fact is that the code was worked out in Hollywood in prolonged conferences between Mr. Hays and the "moving picture magnates" themselves, that they unanimously approved it, and then assembled their staffs, read it to them, and told them they expected the code to be observed in all pictures hereafter made.

It is undeniable that many harmful pictures have been exhibited and that objections to their injurious influence have been well taken. It seems to me unfair, however, to lay the whole responsibility for such pictures on Mr. Hays and Mr. Milliken. They are high-minded Christian men who have been toiling for years amid difficulties that are little understood by the public. They have been vehemently opposed by unscrupulous men in the industry itself. Mr. Hays is not a "tsar" with autocratic powers, as many people imagine. While some well-meaning men are demanding his dismissal because he has not exercised more restraint, some unscrupulous theater managers are demanding his dismissal because he has exercised too much; declaring that some of the moral films that he has been instrumental in having made have lost money to the exhibitors; that some of the films against which he has protested have been huge

financial successes; and that if church people will not support good pictures they should not expect theater managers to exhibit them at a loss. It therefore appears that if Christian men were to succeed in their effort to put Mr. Hays out, they would play directly into the hands of the baser element in the industry that is also arrayed against him, and incur the risk of having a worse man put in his place.

When men like Mr. Hays and Mr. Milliken, on their own initiative, after the labor of several years, and against the vehement opposition of theater managers who consider nothing but box office receipts, have succeeded in persuading the leading motion picture producers to cooperate in drafting a code which could not have been more satisfactory to the churches if it had been written by a committee of ministers, is it not the right course for Christian men to credit them with sincerity, give them moral support, and not ridicule them? They stand between Christian people who object to demoralizing pictures and greedy exhibitors who profit by them and angrily resent interference. When they are trying to do what we want them to do, why not encourage them?

New York City.

ARTHUR J. BROWN.

[If the code referred to by Dr. Brown, whose long years of leadership in the Presbyterian church entitle his words to the deepest consideration, stood alone, the contention advanced in this letter would have more weight. Unfortunately, this is not the case. In 1927 a code very similar in content was made public, which was to guide in the making of all pictures after that date. In 1921 the producers made public a pledge to free their pictures from 13 specified forms of anti-social material, and to cease using salacious matter in advertising. In the light of the record, we find it impossible to regard the newly issued codes as more than expedients to deflect an evident public wrath, especially when their enforcement is announced by Mr. Hays to be left to "the intelligent practicability derived from consultation"—whatever that is.—THE EDITORS.]

Over-Cautious Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article on "The Preaching of Repentance" Dr. Reinhold Niebuhr devotes a section to "Crime and Punishment." The second paragraph of that section is concerned with the attitude of the churches (presumably the Protestant churches) toward the question of prohibition. After referring to the "excessive attention given by the churches to the political aspects of prohibition," he says: "This is the moral adventure into which the whole moral vitality of the church has been poured for more than a generation and only history can determine whether it is justified." Dr. Niebuhr apparently does not wish to prophesy the future of prohibition; he leaves it to the march of events and the conflict of ideas. At the same time he wishes "that the church would show as much zeal in establishing 'social control' over the anarchic impulses which are revealed in our economic society as over the habits of individuals."

I doubt whether Dr. Niebuhr is justified in drawing a contrast between the 'social control' which the church may attempt to establish in economic society, on the one hand, and the control 'over the habits of individuals,' such as prohibition is credited with assuming, on the other hand. Both of these controls are social controls; or perhaps one may take them as two different forms of one and the same social control. Otherwise, we are back in the days of "Man versus the state."

Suppose, then, that the church or churches, while engaged in a moral venture to secure this "social control," fall into the deplorable error of giving too much attention to the economic aspects of the question, what will Dr. Niebuhr say? Will he still say that "only history can determine whether it is justified"? Dr. Niebuhr wants the pulpit to be more objective in its analyses, but if the only result of this objectivity is a cautious saying such as "only history can determine whether it is justified"—then it is time to give objective analyses a dose of heroic utterance.

Grantwood, N. J.

SILAS REES.

NEWS of the CHRISTIAN WORLD

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Publishers,
THE CHRISTIAN CENTURY.

DesPlaines Camp Meeting Now in Session

Among the speakers at this year's session of the famous DesPlaines camp meeting, at DesPlaines, Ill.,—July 11-20—are: Bishops E. L. Waldorf, James C. Baker, Titus Lowe and C. L. Mead; Dr. John W. Langdale and Prof. L. H. Chrisman.

Death of Dr. John A. Rice

Dr. John A. Rice, for many years a minister of the Southern Methodist church, but during the past few years pastor of the First Congregational church, Tulsa, Okla., died on June 29 in a Tulsa hospital to which he had been taken for what was considered a minor operation. In the 90's of the last century, Dr. Rice was president of Columbia college, at Columbia, S. C., a Methodist school for women. In 1899, he studied in the University of Chicago, winning a Ph.D. degree, and then served Methodist churches in New Orleans, Fort Worth and St. Louis. Later he was appointed to the Old Testament chair in Southern Methodist university, Dallas, Tex. Soon after his going there, he published a book entitled "The Old Testament in the Life of Today" which stirred up much discussion, as a result of which he voluntarily resigned his university post. He then went to a pastorate at Okmulgee, Okla., and in 1922 to Tulsa, where he built the magnificent Boston Avenue Methodist church. Resigning from that work, he became editor of the Oklahoma Methodist, published at Tulsa, and in a short time was called to the pastorate of First

Congregational church of that city. He had recently been endeavoring to carry on the work of this church and at the same time serving as acting professor of biblical literature at the University of Tulsa. He was 67 years of age at the time of his death.

Boston Methodists in Celebration

The 140th anniversary of Boston Methodism was celebrated Sunday afternoon, July 6, on Boston common, under the historic elm where, on July 11, 1790, Jesse Lee preached his first sermon in Boston.

Religious Education Council Throngs Toronto

Toronto, June 30.

TWENTY-FIVE years ago the International Sunday School association held its convention in Toronto, being housed in the historic Metropolitan church. This year its successor, the International council of religious education, has met in Toronto but had to be accommodated in the spacious buildings of Exhibition park. Plans had been made for 5,000 delegates, Canada being allowed a quota of 2,000. The latter arrangement was quite inadequate, while the former estimate proved greatly in excess of actual attendance. But on every hand one heard only enthusiastic appreciation of the delightful completeness of the arrangements.

The contrast between past and present was more conspicuous in the character of the program than in the members. In the old days the center of interest was the institution of the Sunday school, and most of the discussion was in terms of institutions. The major events in the program were platform orations delivered to an audience which was expected to endure with docility and show subsequent improvement. Since then another idea has come to the front, and people think in terms of the educational process. Consequently orations are less important than actual experiences in undergoing education through group activity.

New Type of Oratory

In the Toronto program of 1930 these two tendencies were combined. For those who like it, platform eloquence was abundant, tending to encourage and confirm hearers in the good old ways. Yet even the platform radiated the new spirit. Dr. T. G. Soares and Dr. George Coe provided small comfort for those who sought smooth working of institutions. Dr. Luther Weigle also set forth challenging statements in dealing with what is happening in the life of pupils while the teacher leads the class. Dr. Coe especially insisted that religious education, if it is Christian, involves the active participation of all concerned in making a Christian community and world order. Industry and government need the Christian temper, and Dr. Coe was most emphatic against tolerating any military training such as is now prevalent in United States schools and colleges. A word of caution was heard in the soothing tones of Canon Cody, who followed and pointed out that the Canadian cadet corps has nothing of the influence deprecated in the American system. Large numbers of the older members of the audience were comforted as,

after Dr. Coe's disturbing speech, they gained reassurance from Canon Cody and felt that after all the good old ways of producing Christlike character (on the small scale of very private relations) were still secure in the program of large sections of the church.

Dr. Soares insisted on the racial experience as essential in personal religion. The segregation of children from those of more mature years threatens the natural process of inheritance and tends to leave the growing child without familiarity with the wealth of experience stored for him in the language, the worship and the institutions of the church. Dr. Weigle insisted that education is Christian only as it relies on the motives and method of Jesus himself.

Differences Fade Out

Dr. W. C. Pearce of California took the place of Canon Raven, the central figure of the Jerusalem council's deliberations on education, and he scintillated with epigram, as did Dr. W. C. Poole of London. These ministered in a mediatorial capacity to those who still linger with the earlier traditions of education; but Dr. Daniel Poling exerted at the close an integrating influence under which the sense of sharp difference faded out. Sustained and reasoned pleas for closer cooperation and unification of effort in the work of the churches were made by Dr. Bovard of the Methodist board of education, while the freshness of the layman's point of view was enjoyed when Mr. Denton Massey and other business men, including Mr. J. L. Kraft, spoke at one of the later sessions.

From Missions to Comradeship

One conspicuous feature of the program was the absence of old familiar faces in the form of the missionary lesson and the temperance lesson. The former was represented by the world view given one day when comradeship and sharing were thought of rather than missioning. The actuality of the situation was made clear as the commissioner from the Philippine islands charmed the convention by his delicate style and clear insight into the deeper problems of our age. Professor Camargo of Mexico also told the story of his own country and he was followed by General Secretary Kellogg of Glasgow, who reviewed the situation in some European countries. This last account was not calculated to excite sympathetic understanding but rather fear of certain powers

(Continued on page 903)

The speakers were Bishop John W. Hamilton, Bishop W. F. Anderson and President Daniel L. Marsh. Rev. H. B. Hill of First church and Rev. Guy H. Wayne of Copley church had charge of the service.

Moody's Conference of Christian Workers in Anniversary
Aug. 2-18 of this year marks the 50th

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anniversary of the Conference of Christian Workers established by D. L. Moody in 1880, at East Northfield, Mass. Special speakers from over the world will make

the season a notable one. Among them are: Dr. G. Campbell Morgan, Dr. George A. Buttrick, Dr. John A. Hutton, Dr. Stuart Holden and Dr. James Reid of

Studying Methods of Promoting Peace

THE strife against war takes on a serious form when people will undergo sustained study and training for leadership in the cause. The Friends' Service commission, working through its peace section, invited all interested people to attend a fortnight of study at Haverford college, and the school was organized for work, with abundant time for critical discussion and the comparison of different points of view. Any person seeking admission was requested to state his previous studies in the field and his chosen form of service in promoting the abolition of war. This excluded the mere observer, but invited those actively interested.

Two forms of propaganda were specially developed. The one favored by the Friends and the United Brethren contemplates teams engaged in "caravanning." Each team consists of two young people who are provided with a second hand Ford car and \$25 a week with which to keep both the car and themselves in the field. They are assigned an area in which they will travel as best they can, establish contacts with the most promising groups and persons, presenting and discussing the problems involved in the abolition of war and the creation of a managed world. The Brethren adopt this same program, and between the two groups they have certainly enlisted a number of very bright, eager young men and women fresh from the university. These should be able to spread the pacifist gospel in their assigned areas. On the other hand, the Methodist agency will operate through another set of young people, each of whom will spend a week in several summer schools, promoting the study and practice of pacifism in the church leaders among young people.

Strong Faculty Assembled

The institute register numbered nearly seventy, and they hailed from all parts of northeastern America. From Union theological seminary, and Toronto; from colleges of the Carolinas, and the prairie they gathered—eager, critical and responsive. And to lead them the Friends had collected a faculty of no mean standard. A Catholic teacher like Prof. Parker Moon, and Quakers like Prof. Herbert Fraser of Swarthmore, and Prof. Hornell Hart of Bryn Mawr, were equally at home with students of current politics like Mr. James G. Macdonald, chairman of the Foreign Policy association, and Edward Evans of the Friends. Norman Thomas found responsive listeners, and Devere Allen of the World Tomorrow, provided different interpretations of our situation; Frank Tannenbaum and C. E. Pickett—freshly arrived from Russia during the institute—gave the results of first hand observations in lands whose development is affecting the peace outlook; while Rufus Jones and Henry Cadbury, Reinhold Niebuhr, and Dr. Henry T. Hodgkin suffused the whole program with a persistent affirmation of the spirit-

ual aspects of the quest for peace. Six hours a day were usually set aside for class work, and abundant attention was also given to technical preparation for the process of caravanning, or other leadership.

It is safe to say that no one was disappointed. Whatever expectations might have been roused by the announcement, were more than realized in the experience which was achieved. There was no weak brother, no faltering note, no dogmatic or doctrinaire attitude or temper. Sturdy realism characterized the whole proceedings. Parker Moon traced the historical backgrounds of the present European situation. Herbert Fraser led his classes through the intricacies of the modern world system of international trade, and Hornell Hart analyzed and interpreted the whole trend of sociological organization into the growing integration of today and tomorrow. There may have been some present who saw the problem simply as one of refusing to participate in war service, but if so, no such view was presented. Rather the whole staff insisted on the dynamic process by which good will is promoted, actual institutions for its expression provided. Appropriate techniques for making right thought socially dynamic were worked out. Yet the absolute pacifist was not less active and vocal. Henry Cadbury cut the whole program loose from the basis of biblical texts or sayings of Jesus by a critical study which led to the conclusion that the reported sayings of Jesus provide about as much comfort for the pacifist as for his opponent. The basis must be found in something more than reported sayings, however authoritative.

Attack on Tariffs

Speaking in a situation electric with the final debate on the United States tariff, Herbert Fraser had no difficulty in finding material to illustrate his thesis that emotional ideas of nationalism have been allowed to distort our whole vision of realities in international trade and tariffs. The study of exports and imports revealed what Secretary Redfield called "Dependent America"; and the policy of selling of commodities to other peoples without allowing them to pay in goods or services, or in tourist expenditures, was demonstrated as impracticable. Economic imperialism was shown to be fiscally an illusion, though peaceful penetration of new lands initiated by neither war nor conquest provides us with our most baffling situations. The upshot is that we are in a world which is economically interdependent, and that within this order a nationalist tariff policy is an anachronism.

Brilliant throughout was Hornell Hart, as he sought a criterion for comparing the value of institutions, and found it in their ability to facilitate the fullest realization of the possibilities in the largest number of people. He traced the ever-widening embrace of the process of inter-

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England. The 24th annual Woman's interdenominational home mission conference was held at Northfield July 2-10 with Dr. Clarence A. Barbour conducting daily Bible Classes. From July 10 to 18 the annual conference of Women's foreign missionary societies is being held, with Dr. G. Campbell Morgan holding classes on the subject, "The Missionary Manifesto."

Commander Byrd Dedicates Broadway Temple Beacon

The new beacon of the recently completed Broadway temple, New York city, Rev. C. F. Reisner, pastor, was dedicated

by Commander Byrd on July 6. The beacon, donated by Mr. Charles V. Bob, is known as the Admiral Byrd aviation beacon.

Syracuse University's New Chapel To Serve All Creeds

Dedicating the memorial chapel of Syracuse university, the gift of Senator Francis Hendricks, on June 8, Chancellor Charles W. Flint spoke these words: "For the worship and service of Almighty God; for the diffusion of the spirit and ideals of Jesus Christ; for the moral and spiritual welfare of the generations of young

men and women at Syracuse university; to God the Father and to American youth his children—we dedicate this chapel." The chapel, dedicated at the time of the 60th anniversary of Syracuse university, is to be the heart of the newly planned school. In keeping with this spirit of wide brotherhood in religion, at the dedication service eight men, representing different faiths, received degrees of honor. The following were the leaders thus honored: Bishop Adna W. Leonard, of the Buffalo Methodist area, doctor of laws; Rabbi

PROMOTING PEACE

(Continued from preceding page)

gration in atom, molecule, cell, and spirit, seeking at each stage to discover not some suppression of personality, but rather its enlistment in an enterprise which also offered self-realization to others, whom at first glance it seemed to exclude. There is a place for coercion both for persons and for communities, but coercion can be justified only as emergency treatment, to be set aside as soon as possible. The ultimate principle of the universe is integration, and in working with this one is working with the spiritual universe, and therefore one becomes dynamic. But there are techniques to be recognized throughout, and the mere refusal to fight does not of itself provide any positive integration.

Peace Not Probable

Study of political aspects pointed to similar conclusions. War as inevitable was repudiated, but so was the inevitability of peace. Norman Thomas suggested that while peace is possible, it can hardly be said to be probable, because the forces making for peace may not be developed into effective action in time to frustrate the forces making for war. Like Professors Fraser and Hart, Norman Thomas and the other speakers on politics rejected the idea that peace could be insured by any one specific act or policy, but that it must be achieved as a dynamic reality only as the present anarchic world becomes in its various fields of activity a "managed world." There was complete unanimity among all the lecturers, though unknown to each other, that the best actual step towards integration is found in the League of Nations and in the world court. The Kellogg pact was regarded by all with sympathy and admiration as expressing a generous gesture and ideal, but was with equal definiteness treated as non-effective in determining the actual policy of the existing governments. Indeed, this led some of the more propagandist lecturers to insist that only pacifism, in the sense of announced refusal to participate in war, could make the quest successful.

Defenses of War

At the close Dr. Henry T. Hodgkin examined the strength of the arguments put forward in defense of war as self-defense, as yielding valuable ethical by-products, and as defending righteousness, which is greater than peace. He insisted that these arguments have far more weight than many pacifists believe, but set to work seriously to examine the view of life which

underlies them. Self-defense in the long run is not promoted by such use of force as makes for more violence, and it is never safe to assume that by preparedness the best armed power will be the power which is most right. Peace as creative and harmonious living is a positive end of almost infinite value, far transcending the negation of war; but only as this creative harmony is embraced by faith and intelligence can it realize those values which others seek to promote through war.

Mr. Pickett's account of European conditions was significant, because he claimed that while the soviet effort to collectivize farming was successful in embracing 70 per cent of the land, it was then frustrated by the wholesale stabbing of cattle by women; so that at the last there was not more than 30 per cent so controlled, and the soviet policy has thus to that extent failed. Whether the effort will be resumed is uncertain.

Away from Sanctions

The specific campaign against military training in schools received excellent treatment at the hands of Mr. Tucker Smith, who may well nonplus the standard militarist by his frank abandonment of the familiar superficial statement of the case. The demand of Fred Libby and Devere Allen for complete cooperation of American statesmen with the rapidly changing League of Nations, was the more interesting because, like others, they were convinced that the dominant trend within the league is away from its early reliance on sanctions and towards the "Hoover doctrine" of reliance on the public opinion of the world.

Not least impressive was the Sunday address of Prof. Rufus Jones, based on the words: "God hath chosen things that are not to bring to naught the things that are." The dynamic character of faith and insight was invoked as outclassing the reliance on familiar forces. Emergent creative harmony being the goal, it is realized as people identify their purposes with the things which as yet are not.

No report would be even fair which did not mention the profound appreciation by every member of the institute of the excellent work of Mr. Ray Newton of the Friends' Service committee, to whom the whole institute was indebted for preliminary organization, and equally effective execution. Not less unanimous is the conviction that similar institutes might prove of the greatest value as a force making for ever-widening circles of creative peace propaganda.

ERNEST THOMAS.

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Stephen S. Wise, of Free synagogue, New York, doctor of laws; Lucius H. Bugbee, editor of church school publications for the Methodist church, doctor of sacred theology; William Lyon Phelps, Yale professor and honorary pastor of Calvary Baptist church, New Haven, doctor of sacred theology; Cleland B. McAfee, former

moderator of the Presbyterian general assembly, doctor of sacred theology; Frederick H. Knobel, president of the United Lutheran Churches of America, doctor of sacred theology; Fred B. Smith, moderator of the national council of Congregational churches, doctor of sacred theology; Bishop Charles Fiske, of Central New York

Episcopal diocese, doctor of literature.

Death of Bishop Partridge of West Missouri

Bishop Sidney C. Partridge of the Episcopal diocese of West Missouri died on June 22 in Kansas City at 73 years of age. Bishop Partridge had been in failing

Special Correspondence from Southern California

Balboa Island, Calif., June 20.

CALIFORNIA is making great strides forward in education, though already her achievements on that score have been noteworthy, for she has sent forth such men as Howison and Royce in philosophy;

Educational Developments

David Starr Jordan, Kofoed, Caruth, Hale and Millikan in science; the Hoovers, the Wilburs, Benjamin Ide Wheeler, Harry Ward, George A. Coe and many others, and her universities at Berkeley and Stanford have long been in the front rank. The University of California, which is the state university, has the largest student body in America, upwards of 26,000, with an expenditure of between eleven and twelve million annually for its program, but recently the University of California at Los Angeles, which is affiliated with the state university, California institute of technology and the University of Southern California, have moved into the front line of institutions of higher learning. Little less than phenomenal, and especially for a strictly technical school, has been the development of "Cal. Tech" under the leadership of Dr. R. A. Millikan. In the departments of aero-dynamics, seismology and geology, enlargements have recently been made. President Millikan announced at commencement that work had been started on the first of two \$1,000,000 dormitories, and that the \$500,000 Athenaeum building, meeting place for southern California scientists, is nearing completion.

U. S. C. Celebrates 50th Anniversary

This year the University of Southern California celebrated its golden anniversary.

sary. Fifty years ago it began its existence as a Methodist school with 55 students, in the city of Los Angeles—then having a population of 12,000. Its charter has been broadened and its board of trustees is now self-perpetuating and this work is on an independent foundation. Its student body numbers at the present time 16,000 and its work includes almost every conceivable discipline for those who are facing the challenge of the modern world. Its location is ideal: its campus adjoins the Exposition park, where the huge coliseum is located and where the Olympic games will be held. At the commencement exercises this year the president announced gifts totaling \$3,000,000, and three new buildings were donated—one of them, the Seeley W. Mudd college of philosophy, is said to be the most beautiful college building in America.

Growing Faster Than Los Angeles

The census makes it clear that Los Angeles has given her dust to Cleveland and confidently expects to nose Detroit out of fourth place among the cities of United States, and yet the University of Southern California has made a more rapid growth than the city of Los Angeles. Friends of the university have feared that it would become little more than a trade school, dominated by the chamber of commerce spirit and the policies of big business, but this fear seems to be wholly unwarranted. The spirit of idealism is registered in its architecture and its symbolism as well as in the hearts of its leaders. President Von KleinSmid has rare promotional gifts and at the same time a rich imagination linked up with a thoroughgoing idealism that is enough itself to guarantee the future of the university. Ralph Tyler Flewelling, head of the college of philosophy, is a pronounced personalist and is gathering about him such men as Wildon Carr and F. C. Schiller, the humanist. As an integral part of the university, also, there stands the school of religion. In this connection it is interesting to note that grouped about the tower of Bovard auditorium are statues of such great idealists as Plato, Cicero, John Wesley, Matthew Simpson, Abraham Lincoln, Phillips Brooks, Borden Parker Bowne, Theodore Roosevelt. This year an heroic bronze statue, representing a Trojan warrior, was unveiled as symbolizing the university. In 1912 a "sports" writer in the Los Angeles Times referred to the students as "Trojans" and the word was seized upon as a trade name. Some of the friends of the university have deplored the fact that a militaristic figure should be used to symbolize the university, but isn't this going too far? Troy is forever linked up with the old liberal arts classical

courses and to work like a Trojan is a proverb. On the pedestal of the statue are the words "faithful, scholarly, skillful, courageous and ambitious" descriptive of a Trojan.

The Climax of a College Year

The University of Southern California has placed great emphasis on physical education, athletics and physical prowess. It has given the world several great football elevens and this year the greatest track team in America. This year as the academic procession was wending its way toward the commencement exercises newsmen ran wildly down the street announcing the fact that Frank Wyckoff, the fleetest-footed human thus far produced, had succeeded in lowering the century record, and not all the hoods and caps and academic gravity could hide the fact that this news gave a great thrill to every friend of the university, including the oldest don trudging along the streets.


Anniversary Kudos

Twenty-five foreign countries sent delegates to this 50th anniversary celebration, and scholars and educational leaders came from the ends of the earth to the number of more than 400, while 38 foreign universities, 163 American colleges and universities and 46 learned societies sent representatives to bring in person their felicitations to this lusty young giant among the schools of America. Many honorary degrees were given this year, including those to such notables as Carrie Jacobs Bond, Dr. W. H. Welsh, dean of American medical men, Secretary Wilbur, and so on, and 21 doctorates of foreign service were bestowed. Apparently President Von KleinSmid made use of this device to emphasize the university's interest in every phase of human activity and also its concern for international understanding. It would be difficult to exaggerate the significance of this gesture.

Lions Growl At Movies

And here is another news item bearing on education: The state convention of Lions' clubs in California recently voted unanimously to work for clean movies in the interest of children who can see. The Lions have long sponsored work for the blind children of the country. This action will likely be made nation wide. In the meantime, the booklet on "The Menace of the Movies" goes everywhere with its arresting facts. The various women's organizations, Epworth leagues and Christian Endeavor societies are making wide use of this pamphlet.

JAMES ALLEN GEISSINGER.



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James A. Kelsa, Ph.D., D.D., LL.D., President

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health for three years, but he had become completely disabled by a combination of chronic diseases during the past five

months. West Missouri will be without a bishop until September, when Rev. Robert N. Spencer will be consecrated.

Seven Brooklyn Churches Unite For Summer Services

During 13 weeks of this summer, seven

Special Correspondence from Ohio

Columbus, July 2.

COLUMBUS has been the educational center of the country this week, with teachers and school administrators by the thousand gathered for the vast array of business sessions, addresses and group conferences that

New Emphasis Shown In Education

go to make up the program of the National Education association's annual convention. Outstanding to the lay observer is the evidence that the program gives of the new education in today's education—the aim of a well-rounded preparation of the pupil for life, rather than the mere transfer of certain facts from the printed page into his mind. "Character and Religion as Vital Values in Education" was the theme of the opening general session, held on Sunday evening, with Bishop William F. McDowell, of Washington, discussing the share of the church, Superintendent Willis A. Sutton of the Atlanta schools the share of the school and Mrs. S. M. N. Marrs of Austin, Texas, the share of the home. Dr. Sutton emphasized the school administrator's responsibility for the proper selection of teachers from the standpoint of character, remarking that if as much attention were given to this factor as to scholastic and educational requirements, "the problem of crime in America would be solved." The task of the church, said Bishop McDowell, is to present Jesus Christ to youth as a living definition of character. "Youth may be flippant about everything else but it is almost unanimously serious about Jesus Christ," he said. Character education was also the sole subject for consideration at an afternoon conference of school superintendents, who discussed its aims and methods, its place in the regular curriculum and the testing of its results.

Creating Peace-Mindedness

"The International Point of View as a Vital Value in Education" was the central theme for an imposing series of addresses at three general sessions, which served to emphasize the seriousness with which educators accept their responsibility as factors in creating "peace-mindedness" in the rising generation. Among the contributors to this symposium were: A. O. Thomas, president of the World Federation of Education Associations; Camilio Osias, resident commissioner from the Philippines to the United States, and Judge Florence E. Allen of the supreme court of Ohio. "The Art of Living," "The Enrichment of Adult Life" and "Creative Learning" were also viewed as "vital values in education" in numerous other addresses at general sessions. More technical education questions were dealt with in a large number of meetings of departments of the N. E. A. and of allied organizations. The large collection of commercial exhibits accompanying the convention served to illustrate the readiness of educators to utilize the newest prod-

ucts of science and invention in their work. The talking motion picture, for instance, has already been thoroughly harnessed for educational service. One wonders whether there is not a lesson here for the church, whose progress has sometimes been retarded by its own unwillingness to experiment with new methods.

Church Colleges Graduate 2,000

If the N. E. A. convention stressed the work of the school as an ally to the church and home in building character, the college commencements of the past month emphasized with equal force the great contribution which the church is making to education in Ohio. The church-supported colleges of the state in June graduated approximately 2,000 young men and women. Analysis of the enrolment figures of these institutions from time to time has shown that their service is by no means confined to their own respective denominations. Each attracts a certain proportion of students from its own denomination over a comparatively wide area, but each also draws a large number of students—sometimes the majority—from homes of all denominations in its immediate vicinity. Each denominational college thus serves to a considerable degree as a local institution for its own and adjoining counties.

Prison Reform Undertaken

Prison reorganization, embodying principles advocated for years by welfare workers, is at last becoming a reality in Ohio, as a result of the public interest aroused by the disastrous fire at the state penitentiary in April, in which 300 prisoners lost their lives. A basic feature of the plan is to be a classification of inmates of the penal and reformatory institutions with regard to their personal attitude and mental condition. Hardened offenders in need of long continued, perhaps permanent, confinement, will be segregated from those younger, relatively minor offenders, who can be set on the right road by a brief period of confinement under proper supervision, followed by release under an improved system of paroles. Feeble-minded, insane and psychopathic cases will be separated more thoroughly than in the past. A new unit, manned by a force of psychiatrists, has been set up in the state welfare department to administer this classification program. With the completion of construction now under way, and with the more effective use of parole as a means of keeping Ohio's prison population down to a level comparable to that of other states, it is expected that the state's present prison facilities will be adequate to meet the needs without overcrowding.

And So Forth

Ground has just been broken in Columbus for the new building of First Con-

gregational church, the congregation which Washington Gladden served for thirty years and of which Dr. Macilyar Hamilton Lichliter is now minister. . . . Dr. Lichliter, and also Rev. Robert Leonard Tucker of Indianola Methodist Episcopal church, will be among the American ministers preaching in the British Isles this summer. . . . Rev. Harry Trust, Congregational minister of Mansfield, has the honor of being the first moderator elected to head the newly merged Ohio conference of Congregational Christian churches. Rev. Omer S. Thomas, Christian church minister of Covington, is a vice moderator.

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churches of Brooklyn, N. Y., are uniting in Beecher's old church, Plymouth, for one union morning service. The following churches are participating in this program:

First Methodist, Church of the Pilgrims, First Presbyterian, Plymouth, Reformed Church of the Heights, Church of the Savior and the Church of the Neighbor.

Dr. Faunce's Name To Be Given Rockefeller Hall at Brown U.

Pres. Clarence A. Barbour, of Brown university, announces that John D. Rocke-

Special Correspondence from New England

Boston, July 1.

THE National council of social workers last met in Boston in 1911, when it broke previous records by an attendance of 1,600. From June 9 to 14, it again eclipsed in our city all previous enrollments by over 3,500 registered delegates. Social Workers Set Up Church Ideals The Federal council joined with the social service department of the Episcopal church, pioneer among denominations, in arranging, with the assistance of the Greater Boston federation of churches, a series of lunches and conferences for church workers. At the first of these,

Prof. Frank J. Bruno of St. Louis said: "The careful student of social work recognizes the place of religion in the development of personality and would not criticize proper recognition of it. He is more inclined to challenge the church because it is not equipped to furnish sources of such spiritual experience. What he does criticize is exclusive emphasis on the religious side and neglect of the technical methods furnished by social workers." In the division of the family, Joanna C. Colcord, of the Russell Sage foundation, challenged some popular assumptions. "Enough children are needed to take from parents part of the duty of discipline. More stable children seem to be reared by parents too busy to interfere unnecessarily. Social workers often find in families victims of social distress more adequate family life than in those of higher economic level."

tion has had a few reformers with sufficient insight to understand that force, though necessary to restrain, is no remedy for crime." It was in this connection that he departed from his prepared address and interpolated his remarks on the mistake of relying upon penalties rather than education in enforcing prohibition. But he had alluded at length to the vain attempt in England a century ago to shut out woolen and silk goods. Why was not this interpreted as an attack upon that party fetich and cherished policy in this manufacturing section—the protective tariff? The fact that, instead, a philosophical and ambiguous allusion to the prohibition of intoxicating beverages produced such an effect upon the public, shows what is the dominant issue.

* * *

The New Church Seeks "A New Christian Church"

The first page of the program of the general convention of the Church of the New Jerusalem, held in Cambridge and Boston, June 17 to 24, recognized the "new Christian interest" in the 1900th anniversary of Pentecost. "The beginning of the first Christian church has historic importance. The beginnings of a new Christian church in our day are of more vital significance. . . . There is a tarrying in divine instruction, a human readiness in the love of truth for life, a new adjustment of interest by focus upon things spiritual, and then a transforming descent of the Holy Spirit, breathed upon eager men by the Lord Jesus Christ in his divine humanity. Zeal, inspired by complete loyalty and guided by experienced wisdom becomes the mark of a new discipleship." This ideal statement of a general yearning in the churches today was not thought incompatible with a practical modernity. The presence of Rev. Adolph L. Goerwitz, from Zurich, Switzerland, president of the French federation of New Church societies, and Rev. A. E. Edge, president of the British federation, made it an international gathering. There was a dance for the young people at the theological school. Rev. John Stockwell of Philadelphia said that a nation-wide questionnaire revealed an awakening to the need of new methods in the Sunday school, such as "original movies" of a class. "Believing in God's love for children, and that radio, moving pictures and talkies have come through his divine providence, we must conclude that they are intended for teaching children about God." On the last day, Rev. Arthur Wilde of New York spoke on "Power from the Word." The Bible is without rival as the world's best seller. Why? It is ever living and speaking. It is a Niagara still unutilized! As he spoke the audience, which comfortably filled the stately gothic church, saw, according to the beautiful symbolism of Swedenborgianism, the open book illuminated by unseen lights in the lofty spirelike tabernacle which takes the place of an altar.

E. TALLMADGE ROOT.

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C. W. GILKEY'S Present Day Dilemmas in Religion.....	\$1.50
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Wickersham's Speech the Sensation of the Week

Hon. George W. Wickersham had no intention, in his address at the great opening meeting in Boston Garden, of provoking elation among the opponents, and indignation or sorrow among the advocates, of prohibition. What he attempted, and did in a noble way, was to interpret the significance of the convention. "What a rich feast is here spread for those interested in modern developments of applied Christianity? Who can fail to see in this program repudiation of the cry of Cain: 'Am I my brother's keeper?' The change of *charity* to *social workers* is significant. As one's eyes follow these pages, he must wonder if there is any phase of human need not being attended to. . . . If the church has lost authority, the essential principle of Christianity, the spirit of the Good Samaritan, has never been more widely applied. If the family as an organization of those of common stock has been dissipated by the restlessness of this age, the conception of all human society as a family has succeeded. The function of the new social morality is not to terrorize but to vitalize. . . . Without the modifying influence of this conception, our civilization would be in danger of degenerating into as sordid, cruel and impersonal tyranny as that of soviet Russia. . . . Our modern civilization changes so rapidly that regulation of its life by newly enacted law becomes imperative long before uniform conduct can develop. A generation which has lived through the introduction of telephone, electric light, automobile, and so forth, should readily understand that the problems resulting must be met by some other means than self-imposed rules, e. g., the use of motor cars." Why were not these last two sentences interpreted as a cogent argument for the 18th amendment? Or the following as a plea for obedience to it: "An opponent of excessive law-making wrote: We must obey laws even when ill-advised?" Mr. Wickersham quoted a Judge Perry of England: "Each genera-

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feller, jr., has given \$600,000 to enlarge Rockefeller hall at Brown, and that Mr. Rockefeller insists that the name "Rockefeller" be erased from the hall and the

name "Faunce" be substituted, since the gift is made in memory of the late Dr. W. H. P. Faunce, for many years president of the university.

RELIGIOUS EDUCATION MEET (Continued from page 897)

whose shadow was cast athwart the convention. But the fact was impressed on everyone, though in different ways, that the creation of a Christian world is yet an unfinished task.

When one turned from these mass gatherings with platform speeches to the study groups which occupied the morning hours a different world was entered. In the twelve major divisions delegates were organized into yet smaller discussion groups for the understanding and treatment of the several aspects of those particular fields of work which formed the chief interest of different delegates. Work among children and youth, adult education and vacation schools, leadership training and the pupil-centered curriculum, administrative adjustments and the better coordination with the public school—all these provided subjects for expert study and interpretation. The leaders above named were available and were utilized to the full in every one of these discussion groups, each of which was supplied with a chairman and one or two persons intended to function as a reference library when needed. Considerable enthusiasm was evoked by the arrangement and execution of this plan of work as it fitted into the scheme of education which is increasingly dominant in the counsels of the International Council.

Worship Prominent

Quite conspicuous was the part played by actual experiences of worship as well as by the discussion of the theme. Rather out of keeping with the discussion and the experience was the occasional disposition and even stimulus to applaud acts of worship. Relaxation in an attractive form was provided by a trio of Trum-peters from New Jersey, who on one occasion greeted Dr. Poling with a fanfare in memory of their intimate association in days gone by. But quite in harmony with the main trend was the closing act of corporate worship which was wholly liturgical and congregational. Every delegate had the full order of service in his hand and was thus able to join actively in every part of the order. Not less impressive was the contribution made on Saturday night when one of the leaders from the Youth council led the simple worship of the whole gathering. In these incidents a new note was struck. We escaped the spectacular and mass action, and general appreciation was expressed of the work of Dr. R. A. Hiltz and the others who had made possible this kind of outreach to God. This final session was made notable by an address by President Eiselen, of Garrett, in which we were warned that no exit from present difficulty can be found except through hard thinking and determined effort actually to create a social organization which will embody Christian ideals and give play to Christian motives.

The urgent need of first class leadership was stressed earlier in the week by

Dr. Tittle of Evanston. Not only must the leader be creative, he must rather stimulate others who will go far beyond his own suggestions, for the existing ethical codes are not good enough for the city of God, nor is the present theology able to inspire courageous and creative thinking.

A few statistical facts may be mentioned. While during the period 1906-16 the Sunday school enrollment advanced from 40 to 48 per cent of the related age groups in the total population, this proportion fell during the next ten years to 44 per cent. Yet there are now in Canada and the United States 21,817,679 persons enrolled in Sunday schools for whom the church provides 2,175,609 teachers and officers. It was pointed out that no church can hope to provide competent teachers at the rate of one for every ten pupils; but in rural schools, if there is to be any serious effort at grading, the classes cannot be much larger. Seventy-five per cent of the schools reported are in rural areas with an average enrollment of 76, while urban schools average 210 on the roll. The council reelected Mr. Russell Colgate as president, with Dr. R. A. Hiltz, of Toronto, as vice-president.

When one surveys the past history of the movement, the great diversity of cultural levels on the continent, and the successive waves of population which have entered into our recent history the progress achieved seems amazing. One won-

ders that so great a response has been made to the stimulus provided in the world of education outside the church. The best tribute to the church was found not in the convention with its 3,500 delegates but in the extraordinary Youth Christian Council of North America which worked at the same time on the university campus. The tremendous vitality there discovered attests the creative energy in the church even today. Report of that gathering must be held over for another week.

ERNEST THOMAS.

BOOKS RECEIVED

- D. L. Moody. By William R. Moody. Macmillan, \$3.50.
The Real Meaning of Genesis, by David A. Murray. Stratford, \$3.00.
The Drama of Life, an Interpretation, by F. F. Lewis. Stratford, \$2.50.
Earl T. Jackson, by T. O. McLendon. Christopher, \$1.50.
Twelve Considerations for Marriage, by Joseph H. Pursifull. Christopher, \$1.50.
Our Heritage, Life on Cape Cod a While Ago, by Nancy Paine Smith. Billy May, Provincetown.
Why I Believe, by Teunis E. Gouwens. Cokesbury, \$1.00.
The River of God, by Arthur Mulford Baker. Cokesbury, \$1.25.
The Gold Under the Grass, by Basil W. Miller. Cokesbury, \$1.00.
Studies in Matthew, by Benjamin Wisner Bacon. Holt, \$5.00.
Immortality and the Unseen World, a Study in Old Testament Religion, by W. O. E. Oesterley. Macmillan, \$3.50.
Teaching Without Textbooks, edited by Frances W. Danielson and Jeanette E. Perkins. Pilgrim Press, \$2.00.
Introduction to Art: Theory, Practice, History, by Dora Brokaw Cockrell. Richard R. Smith, \$3.00.
D. H. Lawrence, a First Study, by Stephen Potter. Jonathan Cape & Harrison Smith, \$2.50.
God and Intelligence in Modern Philosophy, by Fulton J. Sheen. Longmans, \$4.00.

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